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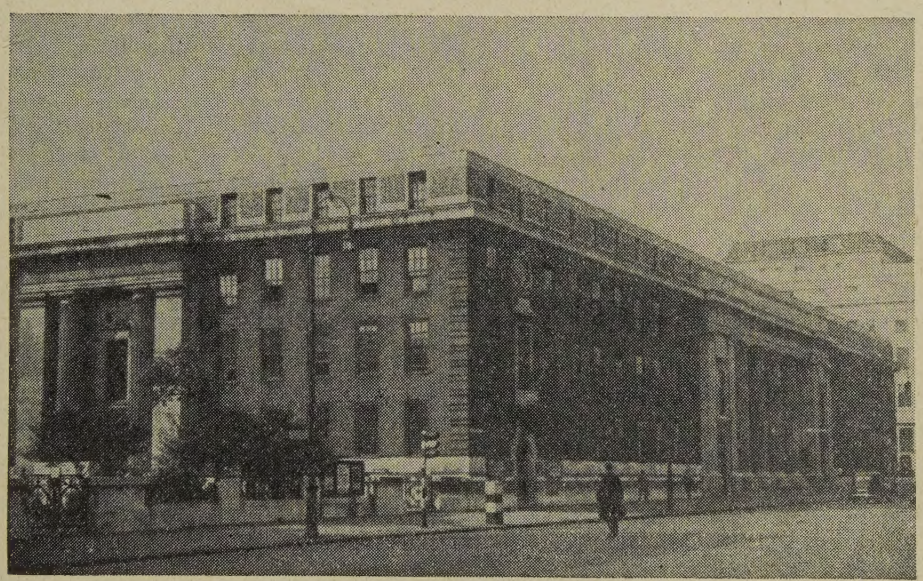

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The Sunday School Lesson
in the Business of Living

Provided by the Board on Christian Education

For Nov. 10—The Church Reaches Out

Acts 16:11-15; Philippians 2:5-11

THE MIND OF CHRIST

The general theme for today's lesson is "Paul Founds the Church at Philippi." The scripture chosen is taken from Luke's record of Paul's missionary journey in Acts 16:11-15 and Paul's letter to the church at Philippi 2:5-11.

Out of this lesson comes the following admonition which seems to be the essence of the whole epistle to the new church at Philippi. "Let this mind be in you which was also in Christ Jesus."

When the program committee for the 1935 sessions of the Five Years Meeting met to choose a theme for that year's sessions, they selected "The Mind of Christ for today as Interpreted by Friends."

The report of the Commission on Evangelism was so well done that it seems worth while to reprint the conclusions for further consideration:

1. "The message of Friends is as much needed today as ever. It is of power only when inspired and guided by the Holy Spirit, of great value only when visualized in Christlike lives. Let us seek out from among us those young people of greatest ability and deepest spiritual insight and lay upon them the responsibility of proclaiming this message from pulpit and pew and daily life. If they be qualified to minister among the multitudes of urban centers, let us train them and send them into these areas of economic, social and spiritual conflict. Under Divine guidance they can help carry the gospel into the farthest corners of the globe and of life in the homeland. We would encourage the best laborers of today to move more freely among Friends to bind us into one greater fellowship and inspire our young people. We plead for a generous support of our missionary and other frontier work, that we may look forward to pushing these frontiers farther into our rural and urban life.

2. "We have much in common with other evangelical groups as we proclaim by word and service the gospel of Christ. While there can be no absolute uniqueness in the message as given by Friends, we have given emphasis to some aspects of the gospel which should contribute greatly to the extension of the Kingdom of God among men in their total relationships. Our emphases upon the indwelling Christ, the immediacy of a relationship with God, and the all but limitless possibilities of men have a great significance in the personal and social reconstruction of human life.

3. "Friends also put the idea of 'convincement' into conversion, suggesting to us the bringing of the whole man with all of his faculties of thought and will into a saving relationship with Christ. This brings to us the part that teaching plays in evangelistic effort.

4. "The social emphasis of the gospel as proclaimed by early Friends was very marked. That dimension of our message must be emphasized by us. Furthermore, our forebears were sensitive to new needs, felt the concern for spontaneous service among their fellows, used their everyday opportunities to lift the common levels of life to new heights. No organizing, planning, and institutionalizing should replace that method of early Friends. With our group evangelism should be carried that emphasis of the personal nature of and individual responsibility for winning men. Do we follow too easily the ways of custom in method or are we sufficiently sensitive to the changing opportunities and means that are possible in leading men into the abundant life?"

Questions:

1. Are young people of today as ready to give their lives in service as those of earlier generations?

2. What power gave early Friends the courage and zeal to carry their message to many who sat in darkness?

3. Is it lack of a real message, vital touch with Reality, that hinders enlistment of laborers in the work of the kingdom?

4. How may vision be brought to our young and renewed in our older members?

P. M. T.

For November 17—Changing the Leopard's Spots

Acts 17:1-7; I Thessalonians 1:2-8

HOW CHRIST CHANGES PEOPLE

We follow Paul and Silas in Paul's second missionary journey as he heeds the Macedonian call and moves westward into Europe. Paul's preaching in Philippi stirred up so much opposition that he considered it wise to move on to another city so he and Silas traveled westward into Thessalonica. Luke gives a description of this visit in Acts 17:1-7 and Paul gives a little insight into the life of the church established there in his first epistle to the Thessalonians.

In the second chapter, second to eighth verses, Paul had much to say about the power of the gospel as it operates in the human heart to transform people's lives. The church at Thessalonica was made up largely of people from paganism. As Paul witnessed the power of the gospel operating in the lives of people, it is not strange that he wanted to push on and on to tell the good news to as many as possible.

Several years ago, while the writer was serving as pastor of a certain Meeting, a younger woman of the community who had been seeking her pleasures in material things, came under the power of the gospel and yielded herself to the will of God. A short time afterward, she came to the mid-week meeting and gave testimony to her new-found joy. The part of that testimony which lingers in my mind is the statement that no one in the room was more surprised at seeing her there than she was at being there and wanting to be there.

It is one thing to change one's habits to conform to the moral standard of some group while the desires for the old haunts and practices remain, but it is quite another thing to have one's desires and affections changed until the things once loved are no longer cared for, and the kingdom of God has become the greatest concern.

It is not the fault of the new church member only if being a Christian means nothing more to him than joining the church and trying to do right. In our eagerness to keep our organization alive and growing there has been a temptation to make the requirements as easy as possible. Consequently many become members of the church who never know in experience the meaning of such terms as transformation, conversion, or being born from above; therefore the Christian life becomes for them a way of constant frustration.

THE EVIDENCE

Paul did not rely on words as the evidence of the operation of the Spirit in the church at Thessalonica but he called their attention to the fact that "our gospel came not unto you in word only but also in power and in the Holy Spirit." It was the response of men like Luke and Timothy that furnished Paul with the convincing evidence of the power of his gospel.

For evidences of the power of the Spirit to change the "leopard's spots" such names as Mel Trotter, Jerry McCauley and Billy Sunday come to mind, men

(Continued on page 438)

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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From the Heart of Scandinavia

An Editorial Report

This is a continuation of the editorial reports and interpretations which the editor is sending while in Europe. He will be there for three months and will attempt to send regular contributions to these pages.

THERE is a tendency on the part of traveling Americans to lump four of the Baltic countries into one word, Scandinavia. There is too much local pride of nation and culture in each of them to allow any such disposition, but Denmark, Norway, Sweden and Finland have much in common. The first three have sufficient similarity in languages to make conversation among them possible, if not easy. In Denmark Yearly Meeting and again in Sweden Yearly Meeting we could hear the interflowing conversation of six languages punctuated by the laughter of understanding as some point of humor was made. We laughed often with them when we had not understood a word—laughter being in itself a kind of contagious and universal language.

There is no feeling of great transition as one moves from Copenhagen to Stockholm. It is an overnight train ride in which both train and passengers take a ferry ride across the strait separating the two countries. When we arrived in Stockholm there was Lloyd Somers of the Friends Service Center with his quiet friendliness awaiting us and other passengers who were due for Yearly Meeting. With Robert Davis we were eating breakfast in the station restaurant when Canby and Eunice Jones, with Christopher Nickalls, son of John Nickalls, librarian at Friends House in London, walked in to share the morning refreshment. They had come from Finmark (look in your atlas) the northern-most area of Norway. Later we were to hear their story of service with people far above the Arctic Circle.

The Cheerful Household

After a brief time at the Friends Service Center which is located in the former German legation building, we were loaded on a suburban tram and rode happily on our way to the home of Erik and Inga Bergman. We had been guests with them in the home of the Halfdan-Nielsens in Copenhagen, so there would be no stiff formal hours to be reduced to friendly fellowship. There are no stiff, formal hours in the Bergman home. Every moment seems liquid with cheerfulness. Their four little girls furnish happy chatter during the hours they are not in school. The parents are resilient and cordial in spirit, so that fellowship greets one at the very door. Readers in America may be interested in the names of the girls. They are Anna Magdalena, Eva Christina, and the twins, Karen Inga and Malin Cecilia. If you couldn't love those four little girls, brother, there is no love in your heart!

They met us at the tram and seemed to recognize the strange American on sight. The curtain of strange languages fell between us. Words were scarcely spoken, but we knew one another at once. We walked in the comradeship of burdens to be carried (an American is always loaded with bags) and in the fellowship of anticipated days ahead. We went swinging down the street to Nockebyvagn 80, the Swedish version of 790 National Road West, our house in Richmond.

The Swedish "Climate"

This is Sweden with its history of neutrality during six years of war. It is Sweden with well-stocked stores of food and supplies. Like an island in the midst of the destruction that is now Europe, it is a center from which supplies are made available to less fortunate neighbors. That fact explains the Friends Service Center in the heart of Stockholm through which Friends workers and centers in other countries can buy supplies. The office in Stockholm is the market for the other centers—a kind of purchasing agency.

One who eats in a restaurant or a home in Sweden must share his ration coupons for butter, bread and meat, but the supply is relatively adequate as compared, for instance, with England. It is more amply supplied than in Denmark. It is reason for real gratitude that there is in Europe such a center of supplies by which destitute countries can be partially aided. Sweden cannot carry the entire load—there is need for America also to contribute every ounce possible. The resources of America are of greater range than in Sweden, though our temporary sluggish return to production leaves us with less than Sweden in certain products.

One line in which Sweden surely is better supplied than America is wood, and therefore wood pulp, and thereby, paper. It has become a substitute for cloth in many ways. Paper table cloths, window curtains, and even carpets give evidence that Sweden is a land of paper. Much more than that is also produced largely from its many farms. Industries are also a much larger factor in Swedish economy than in Danish. This means a rather well rounded and more nearly self-contained economy than is to be found in many other countries.

Swedish Friends are very much aware of their favored condition. They recognize their abundance more fully than do Americans who are farther removed from the hunger of Europe. The normal travel of people from other nations is being resumed. Sweden is a place to visit and from which to replenish one's larder and wardrobe, in so far as goods are exportable, and a place in which to be renourished with good food. A week-end spent in Sweden by a person from Holland can mean considerable rebuilding physically.

Each in His Own Tongue

Sweden Yearly Meeting spoke "in tongues," seven of them. Americans are a people of one tongue. Their distance from other countries and the consequent lack of experience in languages other than their own makes them very dependent travelers. In Europe there are many people who speak two or more languages. Even the less literate people on the streets have been forced to learn a few words in English. It is relatively easy, therefore, to get about over such cities as Copenhagen and Stockholm. If one is puzzled on his travel connections he can say to a group, large or small, "Does anyone here speak English?" He is almost sure to find some one with a few words

that makes the difference between being lost or found. What a ray of sunshine are a few English words to a confused American traveler! If pleasantness is added to the interpretation one could almost hug his helper unceremoniously. One bright memory of people in Denmark and Sweden is the kindliness with which they have lent their words and service beyond measure to a sometimes confused traveler.

Another delightful occasion was a dinner in the home of Hugo and Elsa Cedergren. Hugo Cedergren is an Associate Secretary of the World Y.M.C.A. with special responsibility for the European area. We at once had common interests through mutual acquaintance with Tracy Strong, World Y.M.C.A. Secretary, in whose home we were entertained in Geneva in 1940. The task of rehabilitation of Y.M.C.A. work in Europe is very demanding and complex. Reconstruction is always something other than mere "reconstruction" of something destroyed. It is in large measure a new creation which must come from the imagination of those who give it leadership. Elsa Cedergren is very active in the Friends' group. She is a grandniece of the present King of Sweden. In this home is reflected the high measure of responsibleness by which the Swedish group of Friends is characterized.

The sessions of Sweden Yearly Meeting were particularly marked with the variety of languages. To one who is unacquainted with any of them, they sound very much alike. Yet there were some voices with deep-throated accents such as those of the Danes and the Dutch, and the lighter syllables of the Swedes. Beyond a few such observations the languages from Norway, Sweden, Finland, Holland, Poland and Denmark sounded very much alike to an untrained ear. The Finnish language has no likeness whatever we were told, to those of other Scandinavian countries. Whether each speaker at Yearly Meeting was using his mother tongue, or Swedish, we could not tell.

There were two "tongues" however, which we could clearly distinguish — English and American. Of those we were certain after the first three spoken words. Americans are said to speak a dialect of English! How many dialects, we wonder, after hearing voices from Maine, Alabama, Texas, and Indiana in American conferences, and how many dialects in the wide range of speech which characterize English Friends as well.

Informative Sessions

We were "introduced" to Friends, and thereby to Swedish Yearly Meeting, at a luncheon arranged by Greta Stendahl, retiring clerk of the Yearly Meeting. At the luncheon we met a sprinkle of the Friendly variety which would later characterize the Yearly Meeting in greater numbers. Among these Friends was Thoralf Bryne, Clerk of Norway Yearly Meeting, which centers in Stavanger. He was the one fraternal representative from Norway. Later we heard from him the story of the visit of John Fredrick Hanson, author of *The Land of the Midnight Sun.* This story remains as the chief history in English of Friends in Norway. Thoralf Bryne remembered the visit of John Fredrick Hanson. We were reminded of the thrilling stories told us at Nebraska Yearly Meeting by Casper Hanson, his son. The stories include not only the visit to Norway, but excursions among the American Indians as well. Thus a visiting Friend crossed the ancient trail of another visitor to foreign lands. There should be more intertwining trails by Friends if we are to create a significant Society of Friends in our day.

The Yearly Meeting was held at Viggbyholm, an hour out of Stockholm. This is a school which came out of an adventure by Per Sundberg, the new clerk of the Yearly Meeting. Eighteen years ago he started a small school in three rooms in Stockholm. It included his own children and a few others. It is now a boarding school of two hundred students ranging in ages from six to eighteen, and is located on a wooded hill overlooking a bay of the Baltic Sea. The children of certain foreign legations also attend it. As Per Sundberg related the story and the motivation back of the school, we were reminded of the similar educational patterns which are beginning to catch the minds of Friends in America. It sounded somewhat like the stories we have heard from Scattergood and Pacific Ackworth in America, though with important differences.

It was within the hospitality of this school, called Viggbyholm, that we met for the sessions of Saturday and Sunday. Great care was taken to see that each attender should hear in his own tongue the very informing discussions. Of course, the English and the Americans furnished the only problem for translation. All others could either speak Swedish or understand it. Consequently they were placed conveniently around someone who relayed excerpts and the main ideas. The several English ears were rather informed by this gracious provision of Swedish Friends. "What would Indiana Yearly Meeting do with seven languages?" we pondered.

Facing Human Bitterness

Certain business items of the Yearly Meeting, that would have less interest to visitors, were cared for on previous and succeeding meetings by local Friends. The meetings at Viggbyholm were largely of a conference nature. They included a fine balance between discussion of world affairs and the spiritual contribution Friends should make. Worship was a natural climax to discussion.

One of the most deeply enlisting meetings concerned the bitterness against Germans as felt in the countries formerly occupied by the Nazi military forces. It was interesting to hear that the greatest bitterness in Norway probably is not to be found in the North where the greatest physical destruction occurred, but in the South where a greater resistance movement was active by all methods known to an underground movement. There was the story of Russian prisoners slowly starving in Norwegian camps, with punishment meted out to anyone trying to help them. There were also the gifts of toys made by Russian prisoners and given to Norwegian children who in some cases had helped them. In all of this the Norwegian Friends tried to find their responsibilities. It seemed that little could be done.

We were reminded that it is easier for the British or Americans to forget their bitterness than for people of occupied countries to do so. The British were bombed worse than many other areas in Europe, but there were not the personal contacts with the occupying personnel of enemy forces. The fight, so far as Britain and America were concerned, was more impersonal, with a death struggle to "win a war," but with less sense of violation of personalities. There is less fear of Russia in Norway than in most of the other countries of Europe, we were told. This is partly due to the propaganda of the Nazis who told the Norwegians that the Russians would burn, torture, and kill if they were admitted to Norway. When at last they came, it was not only as liberators but also as relatively well-behaved troops.

The story of Finland and the war is a mixed picture. Most Americans will remember the days of the first conflict between Russia and Finland, when our papers were full of commendations of the heroic Finns, and equal castigations of Russia. They may remember also the later days when Finland was caught between contending forces without her own choice of sides, scarcely. Then she was fighting an American military ally, Russia, with the blessing and help of the Nazis. American emotions were mixed. Today no newspaper in Finland can criticize Russia, since the largest single party is Communist. Even so, all Finns know the deeper resentment that cannot be smothered by a red press. That hatred was also related in our session. The question next before us was the responsibility of Friends in dissolving the hatreds which still grip millions of people.

Peace When?

Per Sundberg had attended the meeting of European peace groups in Geneva. His report reflected a hopelessness that seems to hold Europe in a chill despair. The most that one can hear on world policies is a prediction of the next war.

If one wants to have any measure of hope that will stimulate him to peace action, he should not come to Europe for it. The international atmosphere tends to settle on one's spirit like a dead clammy weight. This may be in part due to the nearness of European countries to suffering, and it may be the geographical compactness which characterizes Europe. At any rate one senses the nerve system here which relates the problems of one country to all of the others. One becomes more aware of the isolation which still claims the American mind and thinks of European problems as being a long way off. To a Scandinavian a problem in Southern Europe seems ominous with trouble for everybody.

Friends in Sweden hold a position which is potentially rather unique among Friends' groups in Europe. They are not depleted by the war. Their spirits are capable of a larger measure of optimism and hopeful attack on international affairs. They are in a center where Friends of other countries may come for a "build up" that is more than physical in its nature. Their relative political freedom makes it a center of important exchange, a kind of free forum in which problems can be faced without the dead weight of spirit that occupation and hunger induces. The Swedish group of Friends is highly prepared in education and in spirit for a pivotal position which they hold at the present time among European Friends.

From the War Stories

Europe is full of stories. They can be heard by the scores. Most of them are very sad, almost too harrowing to tell. Others have in them the thrill of narrow escapes and some of them the joy of unexpected kindness from an enemy. One story of escape came out of a conversation with some young Friends after lunch. Four of us remained seated at the table after the rest of the diners had left. We were caught by the question of attitudes toward enemies. Muriel Seymour, a Friend from South Africa, who serves as a secretary in the Friends Center in Stockholm, was defending our right to believe in the essential kindness of some men in the German armed forces. "I have talked with some former members of the Wehrmacht," she said. "Have you indeed?" was my puzzled reply. "One of them is sitting by you," she answered calmly. I turned to look into the face of a young man who had personified kindliness to me at the Center. He had volunteered to take my passport, get food coupons for me and secure my permit to reenter Sweden after the anticipated visit into Finland. He had been a deserter from the Nazi army.

After our huddled conversation in the dining room I asked him for the complete story of his desertion. He had been in Denmark in the German uniform as a member of the occupying forces. Occasionally he was able at that time to have some conversation with the Danes. He sensed the underlying level of humanness by which they understood each other. Later he was transferred to the Russian front. In a certain battle his company of men were surrounded by the Russians and nearly all of them were killed. Later as the battle resurged he was again behind the German lines. Crawling into a haystack he fell asleep. When he awoke the next day the sun was shining down clear and warm. It was then that he decided upon forging a permit to go home. With this in hand he made his way back to Frankfort and his parents, for a restful vacation.

It was then that he knew he could not continue with the Nazis. Packing a civilian suit in his bag, he made his way toward the Danish frontier with his forged papers. In the confusion of the room where his papers were to be examined he made his way past the officer and into Denmark. There he changed to a civilian suit and went underground. The end of the war gave him final release. One could scarcely find more intelligent understanding, good sense and cheerfulness than was evident in this former member of the Wehrmacht.

Beyond Justice

Of course, the stories of cruelty attributed to an enemy always out number those which commend some generous act. The latter ones do not so easily come to light. Furthermore war is not a stream of kindly feelings and generous behavior between enemies. If it were it would not be war. There is, of course, the story of a Nazi officer who warned a family that the whereabouts of their son was known and that he was being hunted by the Gestapo. His escape was thereby made possible. How many such instances of a generous "enemy" there may have been, no one can tell.

One thing is certain, until men seek mercy and generosity there will be conflicts. Justice is not enough. No one knows when judgment has had its end. No one is capable of striking a balance in the old system of "an eye for an eye, and a tooth for a tooth." Too often "justice" is but a nice word for vengeance.

The thought climate in Sweden is a bit clearer than is possible in many other areas of Europe. During Yearly Meeting there was a serious attempt to find the deeper springs of a new spirit that might regenerate the souls and the minds of men. Friends are a tiny group among the billions on earth, but so is the leaven in a measure of meal. With other Christian forces we must lend our strength in opening up the springs of mercy and redeeming love. (In the next issue will be the report from Finland and Holland.)

E. T. E.

GERMAN YEARLY MEETING MESSAGE

Errol Elliott reports that after six years of separation, there was sheer joy as German Friends greeted one another at the meeting of the Arbeitsusschuss or, as American Friends might say, "Executive Committee or Representative Body" at Bad Pyrmont. Many Friends had been in prison and all of them had lived under very great pressure. A visitor felt that he could see marks of suffering just as he felt it in Dutch Quarterly Meeting. It is probable, however, that German people have not yet suffered as much as did the Dutch or as people in some of the other countries during occupation, but they have had their bitter measure of it.

The periods of worship were deep and stirring. Friends came together thirsting for the fellowship which the three days gave to them, and will doubtless leave with a great sense of renewal. Among the names of those who died in the last six years are those killed in bombing raids or in prison. Their memories were tender with thoughts of these Friends whose spirits still inspire them.

As a visitor, I wondered at the degree of vitality which led them toward plans of service in rather large dimensions. The possibility of a farm school, the development of a settlement or neighborhood house near Berlin and the working out of a Continental grouping of Friends in some form claimed their concerted attention. They were also concerned for proper organization on the basis of the zoning of Germany. Questions of literature and the circulation of news among them were also discussed. The *Testament of Devotion* by Thomas Kelly will soon be off the press in German. It is a duplication of the former Swiss translation.

The following message was adopted:

Bad Pyrmont, 15th, October, 1946

To Friends Everywhere:

German Friends from all the zones of occupation gathered together in greater number in Bad Pyrmont for a meeting of an extended Executive Committee, for the first time since 1940.

We had to acknowledge that by reason of all the trials that each one of us, both as an individual and as a member of our nation, had to surmount in the course of the last years, our coming together was difficult. With deep emotion we thank our Friends from other countries that they are supporting us today also with their sustaining and helping strength which we were enabled to feel throughout the whole war.

We have the faith that out of this suffering our oneness within the German Yearly Meeting and with Friends in the whole world will renew itself and grow deeper; for we live in the certainty that this is God's world. And in this world we, the German Friends, hear the call to testify of the living God who is present today, and of the redeeming love of Jesus Christ.

On behalf of the German Yearly Meeting HANS ALBRECHT, *Clerk*

Toward Understanding

By Milo S. Hinckle

A quarter of a century ago, Vladimir G. Simkhovitch, of Columbia University, published a small but interesting book on the welcome subject: *Toward the Understanding of Jesus.* Perhaps one must travel a considerable distance in search of anything like a complete understanding of persons and conditions which are obviously so far in advance of the ground on which most of us are fairly content to live. But if one is determinedly continuing "toward" understanding, there is abundant cause for encouragement to pursue the way.

For some time, circumstances have thrust upon the mind of the writer the problem of the understanding of each other: each other's motives; each other's interpretations; each other's sincerity; each other's Christianity. That there are marked differences among us as Friends and fellow-Christians almost everyone knows. A great deal of energy has been expended during many years to underscore the existence of various differences, to call attention to more or less vital consequences within the body of Friends because differences do exist which lead to dissimilar conclusions in relation to matters of unquestioned importance to personal piety and to the correctness of the church's position on matters of doctrine and practice.

Merely to "blink" the facts is no remedy. Starting at different points rarely leads to one and the same conclusion in matters of thinking. Attempting to minimize the importance of what one thinks and believes helps no one to a more harmonious relationship with people whose belief and conclusions are radically different from his. Frankness in relation to matters of theology, prejudices, convictions, procedure is always and everywhere at the highest premium value and can be discarded only at the price of irreparable loss and added confusion.

What, then, can we do? Are we perpetually shut up to this unhappy fact that our small religious body, like most other religious bodies, is handicapped by the presence of differing groups which can easily become factions and generate divisive, even explosive influences threatening both the unity and the spiritual life of the body? Such a conclusion would be discouraging and spiritually stultifying. Moreover, such thinking is a sad admission of the failure of our theory of Christianity as the solution to life's tensions.

Finding the Firsts

As against the fatalism of the negative conclusion that folk cannot live and work together who differ on matters of interpretation, definition, etc., there appears to be at least two possibilities worthy of the serious consideration of consecrated folk. The first is to select and push out into bold relief the things of first importance. In many of the controversies which hamper progress, it is often true that most of the contention is over minor factors rather than the major considerations. For example, if a group could agree that persons were more important than ideas and formulas and that holiness is not in shibboleths, but in life, the way would be open "toward an understanding" of the major propositions connected with many of our differences. Jesus seemed to say that this reasoning was correct: "is not the life of more value than food?" and "are you not of more value than many sparrows?" "Not every one who says unto me 'Lord, Lord,' shall enter into the kingdom of heaven, but he who does the will of my Father who is in heaven." One cannot help feeling that getting the "firsts" clearly separated from the "seconds" and the "thirds" would make for clarity and progress in the search for the truth. And the truth makes men free—free from the tendency to be unfair or unkind in our dealings with one another when we find differences.

Holding Ideas Up to the Light

The second suggestion for finding a way "toward an understanding" came from reading in a leading journal of religion recently the experience of another Protestant Christian body. In that denomination there are factions holding widely differing opinions in matters of theology and interpretation closely comparable to the differences among Friends. Most sharply drawn were the lines between so-called conservatives and liberals, and each group manifested a very inhospitable attitude toward the other. Each was right in his own eyes and, by that token, the other was inescapably wrong. Many not only felt uncomfortable in the presence of the other, but each found it difficult to accept anything from the other as correct teaching because neither could forget that, in certain areas of thinking, he disagreed sharply with the other. All of us know that these sentences quite accurately describe the existing situation among Friends.

But that denomination decided to hold open conferences in which all groups and shades of opinion would be freely welcomed on a fine, Christian basis of equality. And in these conferences each one was accorded perfect liberty to state quite fully and frankly his or her group's ideas, interpretations, and convictions. It was not a debate and neither side to any controversy was to belittle or depreciate the convictions of any other, but simply to bring out into the bright light of freedom the things that were held to be sacred and vital.

The Light Heals

It is astonishing how many ideas once held to be of paramount importance fall into second or third rate positions once they are fully stated and held up in the light where they can be seen along-side other ideas which are equally sacred to others! It is easy for a convinced Friend to feel that most of the ideas and forms which keep Protestant bodies apart from each other and make the ecumenical movement most difficult are not, after all, the vital, living realities of the Christian faith; but are secondary factors which have gathered meaning and so have been pushed ahead of more vital considerations of the spirit. May it not turn out that some of the sharpest of our controversies have been over theories which never could be determining factors in the salvation of men or in the fulfilment of the will of God in human life?

If it has proved to be a wholesome procedure for another Christian body to engage in the process of bringing its theories and interpretations and theologies out into the open in a spirit of friendly, earnest sharing of the things which seem vital and sacred to any and all, such a procedure should be doubly wholesome and spiritually revitalizing to a body calling itself by the name which Jesus gave to those nearest to him: "I have called you friends." It is the writer's deep-seated conviction that such an experience honestly and faithfully entered upon and executed in the spirit of the Master would do more to separate the "chaff" from the "wheat," in our thinking, to convince all of us of the real truth of Christ; to cleanse us of false notions which we have unwittingly substituted for the truth, and to reveal to us a way to the "unity of the spirit in the bond of peace" than anything that has been undertaken by our Society since Simkhovitch gave us his conclusions in *Toward the Understanding of Jesus.*

"Are We Ready?"

Two very damaging and unwholesome types of conversation are current among us concerning the prevailing situation within our body of Friends. One is to the effect that there is, and can be, no genuine spiritual fellowship between those who hold as sacred the more literal, traditional, orthodox point of view in the-

ology and interpretation *and* those who hold varying degrees of the liberal point of view as sacred and satisfying. Such a view would close every possible way "toward an understanding" of each other and the points of view which have been reached by equally devout attitudes of mind and devotion of spirit. If this is true, then there can be no significant future for the Society of Friends in this great new program of "Recovery" and "Reconstruction" in the saving of ourselves and our society for the Kingdom of God.

The second unfortunate type of talk expresses unblushingly the desire for another devastating division in our already terribly depleted group—dividing, they say, between the conservatives and liberals. Such a program says on the face of it that whichever group determines upon separation considers the other group as "anathema," as undeserving and incapable of being saved: the separating group assumes no responsibility for the spiritual well-being of the other! Surely, ideas and opinions are not that important! Can "persons" be held in such contempt by followers of the Christ—sent by Him "into all the world to proclaim the good news to *every creature*?"

Not Worth It

However important our conceptions of truth, and however sacred to our own lives the interpretations which we have accepted and proclaimed as the embodiment of the gospel of Christ to the world may be, they cease to further the Kingdom of God in the hearts of confused mankind, if their promotion means the setting at naught and unchristianizing of other persons and the disintegration of Christian fellowship. Surely it is not worth *that* to insist upon ideas or interpretations which, at best, can scarcely rate higher than second in the scale of values.

Will We Do It?

The writer believes that Friends can trust each other to enter into a Friendly compact for the free, untrammeled setting forth of all those matters which today divide us into several opposing camps of thought and practice. This proposal is made without any prejudice for or against any group or type of interpretation. It is suggested only in the firm belief that such a procedure would leave all of us with far less over which to be contentious and with a measure of wholesome fellowship that we have not known in a generation.

Immediate Steps Toward World Order

By Samuel R. Levering

IN my three recent articles in the August 8, September 5, and October 3 issues, the conclusion was reached that Federal World Government is the only proposal which promises to eliminate the basic cause of the present drift toward World War III, fear and insecurity. Time is very short. As pointed out recently by Dr. Harold C. Urey, leading atomic scientist, the United States faces three choices:

1. *Drifting* until Russia also has atomic bombs and other modern methods of mass destruction. In his opinion this would almost certainly lead to war and mutual destruction.

2. *A "Preventive War"* against Russia before she has such weapons. This would be vastly destructive, the issue would be in doubt, and peace and security would not be assured thereby.

3. *Effective International Control* over atomic and other weapons of mass destruction. This could be achieved only through world control, world-wide inspection, and laws enforced directly on individuals (a vital federal principle). This is the only alternative offering peace.

How Much Time?

How much time is there to prevent World War III? How close is the danger? In *One World Or None* two leading atomic scientists, Drs. Frederick Seitz and Hans Bethe, conclude that " . . . any one of several determined foreign nations could duplicate our work (producing atomic bombs) in a period of about five years." After Russia has plenty of such weapons, it is unlikely that effective control can be established peacefully. Unless we can take effective steps toward international control of weapons of mass destruction within five years, atomic war is very probable.

Immediate Action Necessary

Much less than five years may be left to us. Even if there should be more, *now* is the time to do whatever is necessary to prevent World War III. This article discusses immediate steps toward "World Order" which should be worked for now. Real progress toward their attainment must be made within the next five years if World War III is likely to be prevented. These steps are timely in relation to "World Order Sunday," this year on November 10. These steps fall into two groups, use of the present United Nations, and changing the United Nations.

Use the United Nations

As has been pointed out already, the United Nations cannot make or enforce law. It has no power to eliminate injustice. It cannot control national armaments. It is built on the fallacy of trying to enforce agreements against nations by war. The large nations can continue to do as they please. In short, the United Nations does not establish World Order, nor make substantial progress toward it.

Yet the United Nations is valuable for two reasons. First, the United Nations can be used to decrease certain dangerous tensions. Second, *amending* the United Nations Charter is the first approach to World Order, and probably the most promising one. Here are six ways in which the present United Nations should be used more fully:

1. *Controlling Atomic Energy:*

This issue is immediate and pressing. The Baruch proposal to establish a world atomic authority, which would control, supervise, and inspect all dangerous phases of atomic development, is a good start. However the United States insists that there should be no veto over actions of this authority, including enforcement against violators by war if necessary, and that the authority should immediately be given control over new atomic development all over the world. When the United States would stop making atomic bombs and destroy those which it now has left is indefinite, which displeases Russia.

As long as enforcement by war is contemplated, Russia almost certainly will insist on retaining the veto. Since Russia usually is in the minority, this is quite understandable. The atomic authority should be placed under the United Nations, eliminating the veto on all actions of the atomic authority, except on enforcement against nations by war. Enforcement on individuals by world police should be provided for, and probably would prove adequate.

The United States should stop making atomic bombs immediately. It should destroy its supply of atomic weapons within three months of the establishment of the authority and freedom for its inspectors and police to operate throughout the world. On some such basis, agreement with Russia for effective control of atomic weapons and other weapons of mass destruction, such as atomic poison gas, biological warfare, etc. might be possible. Such agreement is vital. If it cannot be obtained in the next five years war is very probable, perhaps not immediately, but within fifteen to twenty-five years.

While control of weapons of mass destruction is vital, it is only a small step.

It will not, in itself, prevent war. "There can be no permanent peace without justice, no justice without law, no law without governmental institutions to make, administer, interpret, and enforce it." Peace is dynamic, not static. Peace requires provision for peaceful change and for compulsory peaceful settlement of disputes. Control of weapons of mass destruction, alone, would simply be a means of freezing the status quo, of sitting on the lid. While it probably would postpone war, it could not long prevent war, since it would lack positive power for dynamic peace.

2. *Strategic Bases:*

The United Nations should be given control over important military bases, which in most cases should then be demilitarized. Possession of such important bases as the Dardanelles, Gibraltar, the Panama Canal, and Saipan, by one nation constitutes a threat to others and stimulates competition for such military advantage. Under the United Nations, both the threat and the competition would be greatly decreased.

3. *Trusteeships:*

Dependent areas not yet ready for full self-government, such as the former Japanese mandated islands in the Pacific, Cameroon in Africa, etc., should be administered directly by the UN, or through historic neutrals such as Sweden and Switzerland. If administered by one of the great powers, with the UN itself only having nominal power, little or nothing is gained. Yet this is what the United States is proposing for the Japanese mandated islands, if the proposal of the armed services, to annex them outright, is not followed.

4. *Disarmament and Control:*

The United Nations should adopt agreements to control and to reduce national armaments, and to abolish conscription internationally. However, little confidence can be placed in observance of such treaties between sovereign nations. Furthermore, the futile efforts, between 1920 and 1939, for disarmament through agreement between sovereign nations is further evidence that disarmament, historically, comes simultaneously with, or after establishment of government, and *not* before. Effective disarmment or armament control cannot be expected until the United Nations is amended into, or is replaced by, real federal world government.

5. *Compulsory World Court:*

The United States recently agreed to take all "legal disputes" with nations signing the same agreement, other than those involving internal United States affairs, to the World Court, with the nullifying reservation that we should retain the power to determine what involves internal United States affairs. We should urge the Senate that this reservation be removed.

Even if all nations should accept the compulsory jurisdiction of the World Court without reservation, little would be gained toward peace. The court is limited to disputes involving "international law," interpretation of treaties, and other so-called "legal issues." These are far less important in precipitating war than "political issues," such as come before the UN Security Council and before Congress. If they are not solved, the World Court can no more keep world peace than our Supreme Court could keep peace in the United States if our Congress and executive were impotent.

6. *Functional Agencies:*

The United Nations has a number of subsidiary agencies working on world problems such as food, currency stabilization, credit for developing backward areas, education and scientific development, labor problems, etc. These should be fully used and developed further. To the extent that they meet real world needs, and give experience in working together, they are valuable. However, they do not decrease fear and insecurity. Nations are not bound by their recommendations. As Herbert Feis, economic adviser to our State Department has said, nations measure the effect of possible economic moves on the military strength of potential enemies, and therefore refuse to cooperate for economic welfare while fear of war continues. For these and other reasons, little can be expected from the so-called "functional agency" approach to World Order, unless fear and insecurity are simultaneously decreased through world government.

The present United Nations should be supported and used fully in these and other ways. Unless it is changed basically, however, war still is probable.

CHANGE THE UNITED NATIONS

Immediate, urgent, amendments to the United Nations Charter follow:

1. *Sovereignty:*

All references to sovereignty of individual nations should be eliminated.

2. *World Parliament:*

The United Nations Assembly should be changed into a real World Parliament or Congress. Probably there should be two houses, with representation in the first based primarily on literate population, much as our house of representatives, and representation in the second based on economic development. This would give the advanced countries representation in the second house in proportion to their present strength. Members of both houses preferably should be elected directly by the people. If national governments selected representatives to one house, as our states used to select our Senators, relatively little would be lost.

Unless some fair basis of representation is worked out there is little chance to eliminate the big power veto. With the present "one nation-one vote," modern and populous nations rightly feel that small and backward nations have relatively too many votes, and will insist on the veto to control effective power.

3. *World Executive:*

The Security Council should be reconstituted as the World Executive, selected by, and responsible to, the World Parliament. With proper rules of procedure such a World Executive would effectively carry out and enforce laws made by the World Parliament.

4. *World Law:*

The world parliament should be given power to make laws applying to individuals, within a limited field vitally affecting world peace. For example, laws relating to atomic control, to treason against the world government, to agitating for war, to control over national armaments, would clearly come within these limits. The World Parliament should be given power to prevent nations from injuring others through raising tariffs, reducing immigration quotas, carrying on propaganda against other nations, etc. Eventually full power over international trade and currency should be placed under the world parliament. Even if the original scope of world law was narrowly limited, it could be expanded as later proved desirable.

5. *Law Enforcement:*

The World Executive should have a world FBI to enforce laws on individuals. Probably it would require a small armed force for garrisoning important bases, etc., until national armaments were eliminated further than possible at first. The principle of enforcement on nations by war, except in case of rebellion, should be specifically discarded.

6. *World Bill of Rights:*

A Bill of Rights, guaranteeing basic human freedoms, should be added to the UN Charter. Some of these could not be enforced fully everywhere immediately, just as parts of our constitution still are not enforced fully in our southern states.

7. *Citizenship:*

Citizenship in the world state should be provided for. This would reduce travel difficulties, and provide a basis for appeal to world courts for justice and basic rights.

8. *World Courts:*

A world-wide system of world courts should be established, having the same function for the world that our federal courts have in the United States.

IS THIS VISIONARY?

No, using the United Nations and changing it as suggested is not visionary. As the only real possibility to avoid war, it is more realistic than other proposals. Furthermore, on a vital immediate problem, atomic energy, the federal principle of laws applying to individuals and enforced against individuals is recognized as the only effective answer. Federal World Government is coming. The question is, shall it come peacefully or through the survivors of atomic war.

AMERICA'S OPPORTUNITY

All peacemakers should make every effort to bring world government peacefully, without further carnage. There is a good chance that we may be successful. As Walter Lippmann says in *One World Or None*, "If that (sponsoring and pressing for the formation of Federal World Government) were the dynamic core of the foreign policy of the United States, the influence of this decision upon mankind would be enormous. . . . If, at this moment in history, the United States raised the standard, many nations would immediately rally to it and in all the other nations more and more of the people. Never was there such an opportunity for any people as is ours, though briefly, if we do not seize it. . . . The issues of territory and resources and all the other knotty problems of settling the war and of making peace will still have to be dealt with. The struggle of civilized men with the primitive, the stubborn, the malign, and the stupid, within each of us and all about us, will not end. But how different would be the assumptions and the expectations of diplomacy if . . . we were committed to the formation of a world order of universal law! Merely to have begun upon this enterprise, though the first steps be small and difficult, would be to introduce into all the calculations and judgments of international affairs a new orientation, and into men's lives a compelling purpose."

NEED FOR LITERATURE AND CORRESPONDENTS FOR EUROPE

Natalie Kimber of the Foreign Service Section of the American Friends Service Committee states that there is much need for the help of individuals over the country who would have time to correspond with persons in Europe. Also appeals are being received for magazines written in English. There is a great hunger for literature from the outside world and in many countries they are forbidden to buy foreign magazines because transfer of money abroad is restricted. Any one able to help should get in touch with the Service Committee, 20 South 12th Street, Philadelphia.

OUR MINISTRY TO UNIVERSITY STUDENTS

ROBERT O. BLOOD

The Friends Center in Seattle is one of the few places where Friends have taken the time to search out the needs of students generally, of students beyond the little group who attend our meetings for worship. Here is what Seattle Friends did with students during the past academic year. The Friends Center is just across the street from the University of Washington, with its student body of fourteen thousand. From the Center's beginning eight years ago, the most prominent use of the property has been to house a living group of women students.

The characteristic Quaker aversion to *imposing* religion on people results in an atmosphere of freedom about the Friends Center. In contrast to the local Wesley Foundation, which considers its primary responsibility to be to the twelve hundred Methodist students on the campus, the Friends Center thinks of its scope as being that of the much larger number of students who are reached by no religious group on the campus. The freedom of the Center is attractive to students who are skeptical about religion but who are concerned about social issues. This is a difficult group with which to work along religious lines. In a whole year we had but few conversations about religion, and none of the students expressed a consistent interest in the Society of Friends in particular.

Yet there was real development in the group along religious lines. One girl said, "I was bewildered and lost in the beginning, but I have come to feel that religion is essential in good living." As for group worship, it was not until April, five months after the house opened, that the students were ready to undertake that kind of program. In that month, however, the practice was begun of having a half hour of worship each Wednesday evening. The girls have taken turns in leading this according to their own religious traditions. We have considered it our sheer good fortune that so many of the girls happened to be members of minority groups—Chinese, Japanese and Negro, Buddhist, Catholic, and Jew, ex-Wave, and pacifist. This multiplicity of inheritance and conviction enriched the experience for all of us.

The work camp pattern has, of course, been followed and makes the Friends Center the only house on the Washington campus which is completely cooperative in its cooking and cleaning. A cooperative work program, however, never functions smoothly, and that is precisely what makes it a rich learning experience. At the end of the first term, most of the girls were ready to give up cooperation and hire a paid cook. But just three months later those same girls were saying that the co-op program "is invaluable to running a living group on an integrated and workable Christian basis. It gives more rapport to a group than can be obtained elsewhere."

Every Tuesday night each member of the group is present for the hour-long house meeting. This is the setting in which students and house-parents together work out their common problems. On one such evening, the customary mechanical campus penalty for one student's infraction of the University curfew was replaced by a searching discussion by the whole group of the moral implications of that individual's responsibility. In such group self-examination, the educational process is at its best.

There was, too, a broader student program. By twos and threes, students outside the Living Group came to share our board and liven up our conversation with their different points of view. And then each Tuesday noon there was a speaker on some matter of social concern. These speakers gradually drew more and more students so that something of a group was coming into being. A yet wider group of students was reached through the various special events sponsored by the Center.

It was in the Saturday work parties, however, that the greatest service was given. Through these, University students helped Japanese-American families, returning from Minidoka and Tule Lake, to rejuvenate their homes and start up their green houses. On one week-end, the students painted the prefabricated home of a Negro lady whose coming had started a petition circulating through the neighborhood to restrict the area against such "undesirables." A cooperative arrangement of great significance blossomed in the last few weeks of the term when John Griswold, teaching for the first time, decided to make his sociology course live. Goaded by the promise of extra credits, some thirty students pushed door-bells and toted rubbish for two days in a clean-up campaign sponsored by the residents of Seattle's jim-crow slum. Thus the students profited doubly by working with, rather than for, an interracial community committee, and by relating their academic work to a concrete laboratory experience. Is it too much to hope that this may set a pattern for the University?

These, then, are things that one Friends Meeting did to relate itself to the needs of students at a state university. The Kingdom of God has not arrived. But one must start with students where they are.

Time-servers and place-holders always do weary of earnest men.

SO THIS IS KENYA

Merle Davis and Levinus Painter arrive in Kenya Colony, East Africa. They are representing the Five Years Meeting at the establishment of a Yearly Meeting in Africa.

So this is Kenya Colony? Half a dozen members of the Friends Mission staff were at Kisumu dock to welcome the weary American travelers when we stepped ashore from the Flying Boat, Cleopatra. It was just a month, almost to the hour, since we had left New York, including the "Cairo interlude" of two impatiently spent weeks. The African night closed in about us as we made the twenty-five mile drive up the escarpment to Kaimosi. Dinner in the Kellum home in friendly fellowship of the Mission staff revived our spirits. What luxury! a real bed in a private home.

The rising bell of the school aroused us at 6:30 a. m. The north window opened to us the glory of the African morning. In the foreground lay the neat campus of the Boy's School and beyond the trim brick chapel flanked by class rooms and towering in the background, the ridge of Mt. Elgon rising fourteen thousand feet, piercing the morning mists fifty miles away. As we write, the harmony of an American Negro spiritual floats from school room windows—the boys and girls are preparing for the concert to be given in honor of the two Americans tomorrow evening.

Five miles north of the equator! "Did you see the saddle notch the line of the equator has worn in the summit of Equator mountain?" At least the notch is there. We are a mile above sea level, and at four in the afternoon a sweater is very comfortable. This evening at staff meeting we will welcome the friendly glow of the open fire place. Daily showers stimulate the lush growth of tropical vegetation.

But our main interest in Kenya is people—Bantu with coal black faces and warm hearts, thousands of them. In places there are a thousand or more to the square mile. Huts and "shambas" (gardens) cover the rolling terrain. "Would thee like to attend Vahiga Monthly Meeting?" An invitation from Jefferson Ford is not to be ignored. The main business of the day was the reception of members. There, just across the way from where Emory Rees had done his translating into the vernacular, was gathered a great company in white raiment—truly an African Pendle Hill—some three thousand people at a Quaker Monthly Meeting representing thirty local congregations. The new members had been in training for two or three years. Their names were not called. They marched in singing, two hundred and ninety-nine of them. What an inspiration to shake hands with each one and to say, "Miramba," (Greeting) two hundred and ninety-nine times! This is but one of eleven Monthly Meetings, with others being formed.

Education is a major enterprise on the "reserve." How many schools do Friends have under their care? The staff seems a bit uncertain. Finally it is determined that including farm schools there are four hundred and twenty centers of learning. Most of these schools have only three or four grades (Standards to the British). But twenty-one are more advanced and are Government aided. The latest information indicates that over forty-one thousand children are attending these schools. Who are the teachers? You are right, they are Bantu, for the most part trained in Friends' schools. Only two American staff members give their full time to educational work.

The new meetinghouse at Kitosh is rapidly nearing completion. It will have seating capacity for one thousand five hundred people, a simple brick structure with asbestos shingle roof. It will be ready in time to house the annual conference and the sessions of the new Yearly Meeting in November.

The Bantu of Kenya Colony are on the move. A new culture is springing up with all the vigor of tropical vegetation. Now is the time to build a Christian foundation for the new order. Many companies in white are gathered on these African hill-sides. This is truly a "day of visitation" for the Society of Friends.

LEVINUS K. PAINTER

PLANS FOR INAUGURATION AT EARLHAM

Dr. Harold Clayton Urey, distinguished service professor of chemistry and member of the Institute for Nuclear Studies at the University of Chicago, will be the principal speaker at the inauguration of Dr. Thomas Elsa Jones as President of Earlham College on November 23, it was announced today by Rufus M. Allen of Richmond, chairman of the Board of Trustees. Dr. Urey is a Nobel prize winner and a leading consultant in the development of the atomic bomb and nuclear fission. Dr. Urey's subject will be "Education for World Government in the Atomic Age." He was a student at Earlham in 1911.

The inauguration ceremonies are scheduled to take place at ten o'clock in Trueblood Fieldhouse. Dr. Jones graduated from Earlham in 1912, and is the seventh president the College has had in the nearly one hundred years of its history. Earlham began its one hundredth year of continuous instruction last month and will celebrate its centennial anniversary in 1947.

Dr. Robert Lincoln Kelly, an alumnus, president of the college from 1903 to 1917, and executive director emeritus of the Association of American Colleges, will also give an address. Dr. Kelly is now a resident of Claremont, California.

An attendance of several thousand is expected, Rufus Allen said, comprised of alumni, trustees, students and faculty, Richmond and Wayne County residents, representatives of numerous colleges and learned societies, members of the Society of Friends, and parents of students.

EDUCATIONAL CONFERENCE AT EARLHAM

The ideals and objectives of Earlham College, as well as its educational philosophy and policy, have been subjects of study by both Faculty and Alumni Survey Committees during the past year. On Friday, October 18, members of the Board of Trustees, the Alumni Survey Committee and the College faculty met together in a joint conference over which President Thomas E. Jones presided.

Six outstanding men in the educational field were guests of the College and participated in the discussion from various points of view. Dr. Hardin Craig, professor of English at the University of North Carolina, addressed the assembly for worship on Thursday morning, in addition to giving leadership on Friday. Others were Dr. Russell Cooper of the University of Minnesota who is on leave this year for special work with the North Central Association; Dr. Hornell Hart, professor of sociology at Duke University, Dr. George Barton, professor of education at the University of Chicago, Dr. George Taylor, professor of economics at Amherst College and Dr. C. Birkenshaw Mendenhall of the Department of Education at Ohio State University.

The morning was given to a discussion of General Education and its relation to the objectives of a Quaker College—Earlham in particular. In the afternoon the conference broke up into small groups for consideration of curriculum, constituency and community, and extra curricular activities. The findings were brought later to the whole group for integration.

Other Friends' schools and colleges are holding similar meetings in preparation for the all Friends Conference on Education under the auspices of the Board of Education of the Five Years Meeting of which Dr. Clyde E. Milner is chairman. This conference will be held at Earlham College November 21, 22, just preceding the inauguration of Thomas E. Jones as president of the College.

Thus we know God, as we know one another, through the medium and in the domain of personal experience.

FOR FRIENDLY ACTION

PEACE ACTION FOR NOVEMBER

By Samuel R. Levering

1. *World Community Day:* The United Council of Church Women is sponsoring World Community Day on November 1. It is too late this year to assist in preparations, but Friends should attend and participate.

2. *World Order Sunday:* The Federal Council of Churches and other church groups have designated November 10, as "World Order Sunday." Many Friends Meetings successfully make this a Peace Emphasis Day, with special speakers on peace at the morning meeting for worship, at Sunday School, or at a Peace Institute held in the afternoon or evening.

3. *High School Speaking Contest:* North Carolina high schools are sponsoring peace speaking contests, with the title this year, "Is World Government the Path to Peace?" Pamphlets (15c each) giving material on both sides, suggested rules, etc., and gold medals for the winners, can be obtained from the University of North Carolina, Extension Division, Chapel Hill, North Carolina. This is an excellent project for high schools everywhere.

4. *Counsel for Draft Age Friends:* The American Friends Service Committee has prepared "Friends Services Under Conscription," which summarizes information and alternatives of interest to draft-age Friends. Copies should be obtained from Harold Chance at the AFSC and placed in the hands of each young Friend subject to the draft.

5. *Opposition to Conscription:* This is expressed most effectively by supporting the Friends Committee on National Legislation, both financially and by following its suggestions. The FCNL has led the battle against conscription. If all Friends do their part, it may be possible to eliminate conscription completely next March. Now is the time to work.

6. *Food and Clothing:* The coming winter will be desperate for millions abroad. We should all do our utmost, through the AFSC and through the FCNL, to get food and clothing to those who need them. Lela Mills makes excellent project suggestions in the October number of *Friends Missionary Advocate.*

Goals

In working for peace, our goals should be kept in mind. The Five Years Meeting Peace Board has adopted the following goals for 1946-47:

Each Friend an active "peacemaker," and each Friends' Meeting a center of positive peace-building, through active participation in:

1. Building the love of God in the hearts of men: making men Christlike; building acceptance of Friends' peace testimony.

2. Binding up the wounds of war, physical and spiritual.

3. Building Christian principles into our nation's policies and actions.

4. Establishing federal world government to provide justice, opportunity, and peace for all people.

News

North Carolina Yearly Meeting Peace Committee has employed Charles Hendricks, recently released from CPS, full time, to visit meetings. He will spend a week in each with the young people, discussing the Friends Peace Testimony and strengthening their pacifist witness. Wilmington and Baltimore Yearly Meetings have expressed interest in doing the same work.

Materials

Materials giving suggestions for peace action projects, describing methods which have proved effective, and giving information needed by peace workers are abundantly available. The following have been prepared by the Five Years Meeting Peace Board and are available from it, free, at 101 South 8th Street, Richmond, Indiana:

1. *Action Manual for Friends Monthly Meeting Peace and Service Committees.* This is a fourteen-page printed pamphlet consisting largely of twenty-five suggested projects, including methods for making these projects successful. Suggestions on organization, goals, letters to governmental representatives, etc., also are included.

2. *Suggestions for Peace Action Projects:* This consists of two mimeographed pages, containing eleven suggested peace projects. It is intended for use where the fourteen-page pamphlet would be too long.

3. *Sample Calendar of Peace Projects:* This consists of two mimeographed pages, showing a peace program conducted by a Friends Meeting. It is intended to show the advantage of adopting a year's program, and to illustrate a program which proved successful.

Books, pamphlets, and publications are invaluable in educating for peace. Peace workers need to broaden their own knowledge and keep it up to date. By placing books, pamphlets and publications in Monthly Meeting libraries, and encouraging others to read them, much valuable peace education is accomplished. The following books, pamphlets, and publications are particularly valuable now:

1. *The New Testament Basis of Pacifism* by G. H. C. MacGregor, *The fellowship of Reconciliation,* 50 cents.

2. *Sources of the Quaker Peace Testimony* by Howard Brinton, Pendle Hill, Pamphlet, 25 cents.

3. *One World Or None,* by Atomic Scientists, McGraw-Hill, $1.00.

4. *The Anatomy of Peace,* by Emery Reves, Harpers, $2.00.

All these above can be obtained through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

5. American Friends Service Committee literature on feeding and relief, free.

6. *Washington Letter,* publication of the Friends Committee on National Legislation, 2111 Florida Avenue, N. W., Washington 8, D. C., yearly cost, $2.00.

7. *World Government News,* Monthly publication, 31 E. 74th Street, New York 21, New York, $1.00 per year.

Quotations on World Order

"Conscientious objection is primary and fundamental but it is not enough; we must also build a federal framework in which peace will be possible. We must federate or perish."—Norman J. Whitney, New York Yearly Meeting, in THE AMERICAN FRIEND, July 11, 1946.

* * * *

"To look for a continuation of harmony (peace) between a number of independent, unconnected sovereignities in the same neighborhood, would be to disregard the uniform course of human events, and to set at defiance the accumulated experience of ages."—Alexander Hamilton, *The Federalist,* Number 6.

* * * *

"The achievement of the Federal World State would have at least two obvious advantages to Christian pacifists. First, it would give practical expression to the unity of mankind, the family of God on earth. Second, it would make possible the development of that creative life, free from the constant threat of destruction by armaments, which they believe to be God's purpose for man . . . Federation: Disarmament; the two things go hand in hand. The Christian pacifist is called to achieve them."—Karlin Capper-Johnson, chairman of the Friends Peace Committee, London Yearly Meeting, in *Enter the World State.*

* * * *

"The United Nations was built to keep the peace. Can it do so? The evidence is strong that, as presently constituted, it cannot."—Samuel R. Levering, in THE AMERICAN FRIEND, August 8, 1946.

It is not possible to live happily without living prudently, honorably, and justly.

THE DEVOTIONAL LIFE

Selections by ESTHER LITTLER

THE ETERNAL HUNGER

As the hart panteth after the water brooks,
So panteth my soul after thee, O God,
My soul thirsteth for God, for the living God.
PSALM 42:1,2

* * * *

Meat is to sustain the body. To do the will of God is the very strength and support of life. Feed on that food. Soul starvation comes from the failing to do and to delight in doing His will. How busy the world is in talking of bodies that are undernourished! What of the souls that are undernourished?

Anonymous

For He satisfieth the longing soul,
And the hungry soul he filleth with good.
PSALM 107:9

* * * *

God, you must have known
The gauntness of my starveling soul.
This feast of beauty frights me!
Dare you loan
Us worldlings so much heaven as here the sky-bowl
Hedges 'round? Those opal-skirted hills!
These naked grain fields shorn of all but sun!
This nearer magic of the vine that spills
Warm grape-lure—that spot where creepers run
To set a stolid fence afire!

God, the glory of the place.
Let me but close my eyes. I dare
No longer look. Grown stronger, I shall say a grace
And drink of autumn what my soul can bear.

LIDA LISLE MOLLOY

He hath made His wonderful works to be remembered:
The Lord is gracious and merciful
He hath given food unto them that fear Him:
He will ever be mindful of His covenant.
PSALM 111:4, 5

* * * *

The verse which you want more than any other, and which you had better make your whole Bible for the present, is that wonderful passage in Deuteronomy—I led thee, and *suffered thee* to *hunger*, and fed thee with food that thou knewest not, to teach thee that man does not live by bread alone—no, not by what you and I think a necessity of life, that without which we cannot live—love, success, fulfilled desire—*but* by everything that proceedeth out of the mouth of the Most High, whether that word ("thing" in the Revised Version) be failure or success, love or heart-hunger, uselessness

THE CANDLE OF THE LORD

(Wild Yucca)

The strong night wind
Lashing and ripping across the earth:
The man-made wind
Coldly snuffing out life,
And man
Heedlessly counting the days until spring . . .

When autumn lifted up its voice
And cried aloud,
The people came and saw the earth
Stained wide with color.
The people came . . .
They screamed like hungry crows.

(Kneel down, mad creatures!
That was no cry for celebration.
Do you not know the sound
That comes loud and quick
From the throat of the dying?
The voice trembling with despair
At the crimson color of its wounds?
Kneel down . . .
Until your souls are warm with truth
And your unyielding minds
Grow tender with knowing.)

Bleak winter stays with us—
A grim link in the seasons' chain.
There is no beauty in this winter's frost . . .
No passion in the ice-fog and the snow,
The cold shroud of the dead,
The frozen veil.
All is numbness in the chill, the freezing breath.

(Blow, ice-wind! Lift up the veil!

Look now from your small corners
And observe—
Observe until your frost-filmed eyes can see
What lies behind . . . and under . . . and beyond.

It is so late . . .
When will man learn to kneel
Bowed-down and humble at the feet of God?)

It is so late . . . but spring will come
Inevitably . . .
As a widow
Bringing flowers to the grave of a husband
Dead
By her careless hand.

O bitter spring!
It is not promised us
That nesting birds will raise their young
Nor budded trees bear fruit.
But this we find on ancient stone . . .
Deep-traced in shadowed pools:

That spring will come,—
Wild Yucca bloom
Alone and pale against the dawn . . .
The Candle of the Lord will shine
Cold-white and hard as ivory snow.

IRENE HOSKINS

WHEN LOVE HAS DIED

You ask me where love goes when it has died.
Do you not know you ask a foolish thing?—
You, who have seen small buds burst from brown trees,
Have felt the soft caressing April-breeze,
And watched the birds return in each new spring.

A child asleep and smiling as it dreams;
The lily's chalice filled with crystal rain;
Tall lighted candles on an altar-place;
Rich golden spikes of sun-touched, ripened grain . . .

Dead loves make star-dust; surely you must know!—
And precious things of which all dreams are made;
The curve of changing blue that is the sky,
The tender poignance of a lovers' sigh,
Earth's green grass carpet, smooth as painted jade.

Dead loves go back to God, from whence they came . . .
And will return as beauty . . . in His name.

SHEILA STINSON

or abounding labour—by *that* does man live. Our life is distinctly a supernatural life, and we are always longing for a natural life, and God has let us go hungry of the natural life, in order that we may enter into the supernatural, and our wish be taken up into His.

ELLICE HOPKINS

* * * *

Trust in the Lord, and do good;
Dwell in the land, and feed on His faithfulness.

PSALM 37:3

* * * *

A breath of desire and His Spirit is there—to replenish and renew. Sometimes weariness and exhaustion are not signs of lack of spirit but of the guiding of the Spirit. Many wonderful things would not have happened but for the physical weariness, the mind-weariness of His servants, which made the resting apart, the giving up of work, a necessity.

Anonymous

* * * *

Thy words were found, and I did eat them; and Thy words were unto me a joy and the rejoicing of my heart: for I am called by Thy name, O Lord, God of hosts.

JEREMIAH 15:16

* * * *

In order to *know* God, we must often *think* of Him; and when we come to *love* Him, we shall then also think of Him often, for our heart will be with our treasure.

BROTHER LAWRENCE

* * * *

The bread and water of life are not luxuries or dessert but the piece' de resistance of life.

RUFUS M. JONES

* * * *

Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you.

JOHN 6:27

* * * *

I sought his love in sun and stars,
And where the wild seas roll,
And found it not. As mute I stood,
Fear overwhelmed my soul;
But when I gave to one in need,
I found the Lord of Love indeed.

I sought his love in lore of books,
In charts of science' skill;
They left me orphaned as before—
His love eluded still;
Then in despair I breathed a prayer;
The Lord of Love was standing there!

THOMAS CURTIS CLARK

STAMPS FOR HOSPITALS

Those who are sending stamps to children in tuberculosis hospitals in England should take note of the new address. All stamps should be sent to George Mallory at 4 Winfield Drive, East Bierley, Bradford, Yorks, England.

For Younger Young Friends

WHAT THE RED AND BLACK STAR DID THIS SUMMER

"If I had my way" is something that everyone, no matter how old or young he is, thinks to himself very often. After Bill's mother has told him that he cannot have a second helping of dessert, Bill thinks to himself, "Well, if I had my way, we'd just have desserts for supper and nothing else."

Older people say, "Well, if I had my way, the government would be run differently."

So it was at Carondowanna that a group of High School students met at a camp to swim, play ball, and to talk about what they would do if they had their way about helping to feed starving people in other countries; how important it is to learn to live together in our world if we are not to have another war; and what they would do if they had their way about radio programs, the kind of movies they would make, and what they would print in newspapers and magazines if they printed them.

These young people will soon be old enough to put on radio programs and publish newspapers and magazines. And it was good for them to think together about what they want to do when they do have their way.

When you get to high school perhaps you can go to a High School Institute of International Relations. That is what Camp Carondowanna was. There was another camp like it during the summer, held at Camp Chesapeake in Maryland.

IN MEXICO

"'*Adios*' means 'goodbye' in Spanish," said Mary.

"'*Adios*' means 'hello' and 'goodbye' in Spanish," insisted Maria.

"You mean," said Mary, "that when I see you on the street I say, 'Adios, Maria' and when I leave you I say, 'Adios, Maria' again?"

"Si," said Maria.

A group of merry dark-eyed children sat in a circle on the dusty ground. They laughed with the Norteamericanas who sat with them. The Norteamericanas, two girls from the United States, had been teaching these children in the little Mexican village some games, and in return the Mexicana ninos had taught the American girls their national folk dance, the Jarabe.

It was a hot day and they had gotten hot and tired dancing and playing games. So now they sat under the shade of a tree and taught each other new words in each of their languages.

It was good to get to know each other better and to be able to understand what each of them said. The Norteamericana girls and the Mexicanos ninos believe that their getting to know each other better will help their countries to know each other better and to be good friends.

In Mexico this summer there were young men and women from the United States, who played with the children, visited with their mothers and fathers, helped the doctors take care of the sick people, and helped in other ways to show their friendliness to this very near neighbor country of ours.

How to say the Spanish words in this story:

Adios—Ah-thee-ose—Hello or goodbye.
Norteamericanas — Nor-dtay-ah-mare-ee-kah-nahs—North Americans.
Mexicanos Ninos — May-hee-kahn-ose neen-yose—Mexican children.
Jarabe—Har-ah-bay.
Si—See—yes.

NEW PUBLICATION

About December first, THE AMERICAN FRIEND plans to publish the first *ANTHOLOGY OF FRIENDLY VERSE*—a booklet of selected poetry from the pages of THE AMERICAN FRIEND. It will feature the best poetry published from June, 1945, to June, 1946, as selected by Elizabeth H. Emerson of Las Vegas, New Mexico, and Professor Philip W. Furnas, head of the English Department of Guilford College. This attractively bound brochure will be a graceful gift, or a personal treasury of fine poetry. It seeks to incite a renaissance of that spirit of poetry which has long distinguished the Society of Friends. The price will be twenty-five cents a copy.

CONTRIBUTORS

ROBERT O. BLOOD—Professor, William Penn College, Oskaloosa, Iowa.

MILO S. HINCKLE — Friends' minister, Plainfield, Indiana.

IRENE HOSKINS — Student Hartford Theological Seminary, Hartford, Connecticut.

SAMUEL R. LEVERING — Chairman Peace Board of the Five Years Meeting, Ararat, Virginia.

LEVINUS K. PAINTER — Friends' minister at Collins, New York.

SHEILA STINSON—Box 144, R.F.D. 15, Cincinnati, Ohio.

It is in the spiritual realm that prejudice disappears.

LITERATURE IN REVIEW

THE CONSTITUTION OF THE UNITED STATES, ITS SOURCES AND ITS APPLICATIONS

BY THOMAS JAMES NORTON

Special edition, distributed exclusively by the Committee for Constitutional Government, Inc., 205 East 42nd Street, New York 17, New York, and America's Future, Inc., Bartholomew Building, New York 17, New York, pp. 269, with appendices and index, 69 cents per copy, cloth bound $1.00. For special low prices on multiple copies write to the distributors.

It has been said that the Bible ought to be worshipped less and studied more, and the same statement would be even more apposite with respect to the Constitution of the United States. An overwhelming majority of American citizens would assert vehemently that they are attached to the principles of he Constitution of the United States, but it is to be feared that a relatively small number of these same citizens could give any clear and coherent account of the origin and nature of our constitutional government, the separation of the legislative, executive and judicial powers, the "partition of empire" between the Federal Government and the constituent states, and the safe-guards which are thrown around individual liberty as against the nation and the states.

To anyone desirous of possessing a clear, concise and accurate account of the Constitution, adequately but not pedantically fortified by notes and referenies, Norton's *Constitution of the United States* can be unreservedly recommended.

The method of the book is to print the Constitution paragraph by paragraph, and to follow each paragraph or phrase with a brief explanatory statement citing and quoting, in a way understandable to the layman, a few outstanding judicial decisions or other authoritative statements and precedents interpreting the passage in question. The Constitution as a whole preceded by the Declaration of Independence, (which should always be read in connection with the Constitution) is printed as an appendix. Some States (perhaps not always with the best of motives) have made it a prerequisite for voting that the voter should be able to "read and understand" the Constitution of the United States. It would be hard to find a better book than the one under review for use in preparing the average voter to pass such a test honestly given.

It is submitted that the Committee for Constitutional Government and America's Future are doing a real service in making possible the distribution of this little book in large numbers at a very low price.

WILLIAM C. DENNIS
Richmond, Indiana

THE HOME-BUILDERS

BY WARREN HASTINGS MILLER

1946, The John C. Winston Company
Philadelphia and Toronto
296 pp., $2.00

Here is a story for teen-age youth and their elders about a family of today who returned to their ancestral rural home in Pennsylvania. It tells how, together, they rebuilt the burned homestead with their own hands and developed the land to make it yield a living for the family.

The story centers principally about Seth, an ambitious youth who is keenly interested in farm animals and would be a joy to any parent. He becomes acquainted with and joins the 4H group, participates in a county fair, and has other adventures in which all young people would delight. Reading such an account of the adventures would tempt most normal people to want to "go thou and do likewise." It seems to this reviewer, however, that Seth knows more about animal husbandry and the construction of buildings than should be expected of a youth whose voice is just changing. In fact, the terminology used in describing the operations on the rebuilding of the house seem strange even to an adult who reads the account. Also, British expressions are used frequently throughout the book and may seem unfamiliar and at times a bit difficult to understand for a reader in the United States.

Quakers are mentioned here and there in the story, though this is not built around a Quaker family. Friends will enjoy reading it, and unless built of stronger resistance than this reviewer, will immediately begin looking for "that place in the country."

CAROLYN E. COX

* * * *

EXCERPTS FROM QUAKER LECTURE

BY DOUGLAS V. STEERE

As a lay-society of potential participators in the mind and body of Christ, of minds whose spirit is renewable in Him, we shall do well to make use of every proven method of assisting this process of renewing the spirit of our minds. The most obvious of these methods is inward participation in our own weekly meeting for worship which those of us who are really liable for sharing the life of Christ in this struggling world of men and women will seldom miss, not because it is our duty to attend, but because we must have its corporate power to renew our faltering and dissipated strength.

I am one of those who deeply treasures the silent type of meeting for worship, and the kind of renewal which it can give meets my need as nothing else I have found. But this silent type of Meeting does not exclude vocal ministry when it comes welling up out of the silence, when it is shaped and fashioned there and is received by those whose hearts have been exposed to the same chastening, tendering flame, and where those who sit in silence hold the speaker of the word up to God by their prayerfully lifted hearts. More important, however, than the form of corporate worship is the issue of whether the living mind and body of Christ in the course of the service *does* gather the Meeting to itself and truly renews the spirit of their minds.

Many find these weekly services of worship insufficient to meet their needs and they long, in addition to them, to have a freer opportunity to talk over their problems with an intimate group of companions who are trying to go in the same direction. These little fellowship groups of from two or three to a dozen persons are springing up all through the Society of Friends today because they meet a deep need for more intimate Christian fellowship than the larger Meeting provides. They usually meet in each others homes and often have a common meal together. They usually devote half an hour to silent worship, and the rest of the time may be given to some common project of study they have undertaken, to sharing some devotional reading, to a round of reports on individual services of charity which the members of the group are carrying on under concern, to discussion of problems that have arisen for members of the group in connection with prayer, discipline, life-planning, or to some particular community or Meeting needs that may have arisen. Close inside friendships are built in this way and the warm encouragement to Christian living that is exerted by this impact of life on life is the very soil out of which, as we have seen, so many spiritual renewals in the Christian religion have arisen before.

The Meeting for Worship itself soon feels the power of the renewed consecration of the members of these groups and is often much strengthened by them. New members have had their closer initiation into the Meeting through them, schools have been founded, work projects for under-privileged undertaken, ventures in simpler living developed, Quaker homestead communities evolved, and more than one important social concern that later gripped the life of the whole Society has been born in such a small fellowship group. But above all the purpose of these groups is to "Be renewed in the spirit of your minds."

This pamphlet is available at Friends Book and Supply House. Price 15 cents.

Small folding organs will be installed in all Veterans Administration hospitals and homes to bring religious music to bed-ridden patients, it was announced by Chaplain Crawford W. Brown, director of the VA chaplaincy service.

QUAKERDOM · AT · LARGE

Ernest and Lelia Marstaller and son of Freeport, Maine, were recent visitors at the Friends Central Offices. They are on their way to California and Washington, visiting Quaker Meetings and Friends en route.

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Lincoln School of Providence has accepted, under the School Affiliation Service which operates through the American Friends Service Committee, affiliation with the College de Jeunes Filles, Provins, Seine & Marne (FS63).

* * * *

The AFSC is sponsoring two year-round projects in Mexico this winter. Seventeen girls will help with the health program in Cuatla, and eight boys will work in Yautepec, on the extension of sewage drains, improvement of the water main, enlarging and improving the school playground or public building, laundries and public baths.

* * * *

Friends Center of Seattle, Washington, has secured Joseph Silver to serve as executive secretary. He has been prominent in Friends' work both in Philadelphia and on the west coast. For the past year he has resided with his family in Seattle where he was engaged with the local office of the American Friends Service Committee.

* * * *

Dr. Peter C. Duisberg has been appointed assistant professor of chemistry at Haverford College. He was graduated from Pennsylvania State College in 1940, receiving his master of science degree a year later. In his senior year he won the national Wiley Memorial Award for outstanding research in chemistry. He holds a doctor of philosophy degree from the University of Arizona.

* * * *

Friends Center, 114 East 20th Street, New York, has an interesting program planned for the fall and winter. Anna Brinton has been with them and gave a stimulating description of her experiences in making a survey of Friends' work in India and China. On October 28, the first of three forum meetings was held, the speaker being Joseph Perkins Chamberlain, professor of Public Law at Columbia University.

* * * *

According to the *California Friend* one hundred and sixty-six junior high young people from twenty-four churches, attended the camps especially planned for them at Quaker Meadow, under the theme, "Crusading with Christ." Sheldon Newkirk directed the first week, with Kenneth Pickering as the evening speaker. Everett Craven, pastor of Bell Meeting, directed the second junior high camp, and Eugene Coffin served as evening speaker.

* * * *

Wilfred Wellock, English author, journalist and former Labor Member of Parliament, arrived in the United States October 15, for an extended speaking tour under the auspices of the Peace Section of the American Friends Service Committee. Beginning in Texas, Wilfred Wellock will speak to church groups, school assemblies and other interested groups from that area to New England. His subject will be "Is Western Civilization Decaying?" He will return to England in December.

* * * *

A report just issued by the Personnel Department of the AFSC shows that five hundred and sixty-four persons are employed by the Committee as of October 1. Of these, two hundred and ninety-three are in the Philadelphia office, eighty-six on the field staff in the United States and one hundred and eighty-five abroad for foreign service. The Service Committee is represented in fourteen countries. Of the five hundred and sixty-four people working for them, one hundred and seventy-six or thirty-one per cent are members of the Society of Friends.

* * * *

The twelfth Harvest Festival for Friendsville Academy, sponsored by the Women's Missionary Society, will be held Tuesday evening, November 26, at Thatcher Hall. Interested friends are invited to attend. Any articles suitable for use in the boys' and girls' dormitories will be most acceptable. Funds are being raised especially for a piano which is greatly needed in the Academy, and for large cooking utensils for the kitchen of the girls' dormitory. Communications and gifts should be addressed to Frances Gregg, treasurer of the Women's Missionary Society, Friendsville, Tennessee.

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A bequest of between $150,000 and $175,000 has been left to the permanent endowment fund of Wilmington College by the will of the late Lida K. Johnson, widow of Isaac Johnson, widely-known manufacturer and philanthropist, of Urbana. This will increase by nearly fifty per cent the permanent endowment of the College, bringing the total to more than $500,000. Mr. Townsley, president of the College board of trustees, said that the gift will not eliminate the necessity of the Living Endowment Fund, which provides small contributors an opportunity to share in current operating expenses of the school. Only the income from invested permanent endowment funds can be used by the College for operational costs.

* * * *

First Negroes ever to go abroad as relief workers for the Quakers, Dr. William Stuart Nelson, dean of the Howard University School of Religion, and his wife, Blanche Wright Nelson, are enroute to Calcutta, India, where they will join relief and rehabilitation projects of the American Friends Service Committee.

Dr. Nelson, former president of Shaw and Dillard universities, and editor of the *Journal of Religious Thought*, will give a series of lectures at several Indian universities on interracial and international understanding. Blanche Nelson, a member of the Committee on Religion and Health of the Federal Council of Churches and formerly director of the Dixwell Community House of New Haven, Connecticut, will help organize welfare centers and train Indian community workers. A third Negro relief worker is currently under appointment by the Quaker committee for relief in Europe. She is Jean Fairfax, dean of women at Tuskegee Institute.

NEWS OF OUR MEETINGS

Lynn Grove Meeting, in Iowa, was privileged to have Richard R. Newby of Des Moines present on September 29. He preached at both the morning and evening services.

* * * *

B. Orville Fisher, who was pastor of the Mooreland Friends Meeting, has accepted a call to serve as pastor of the Second Friends Meeting in Indianapolis. He started his new duties September 8, and was well received by all. On September 19, a reception was held at the church following prayer meeting. The community ministers were also present.

* * * *

Paoli, Indiana, Meeting was favored by a visit from Elton Trueblood on September 15. The churches of Paoli Monthly Meeting gathered together for the morning worship hour at which he spoke. An offering for the Earlham chapel taken at that service amounted to sixty-six dollars. At a mass meeting of the churches of Orange County under the auspices of the Orange County Council of Religious Education that evening, Elton Trueblood gave his interpretation of the European situation and reported on the relief needs. A program for the raising

of funds to purchase a carload of dried skimmed milk for Austria was adopted by the Meeting. The offering and subscriptions taken at the meeting will provide for 2,740 pounds of milk, delivered in Vienna.

* * * *

Friends of Smyrna, Iowa, held a week-end of special meetings from October 3 to 6, with Richard R. Newby bringing the messages in a friendly, encouraging, helpful way. He spoke along the line of walking in sincerity and truth in the "way of the Lord." Visiting in the homes during the day proved to be helpful. Old and young alike responded, and the Meeting was particularly glad to have the young people encouraged to step out for the Lord.

* * * *

Gertrude Reinier of Indianapolis, a former pastor of the Carmel, Indiana, Meeting, supplied the pulpit of Carmel, Indiana, Meeting for four Sundays in September in the absence of a resident pastor. Lloyd Cressman, who is taking graduate work in McCormick Seminary at Chicago, has accepted an invitation to serve as supply pastor until a full-time resident pastor can be obtained. He began his ministry on October 6. Rally Day and rededication of the new basement and heating plant was held October 27.

* * * *

Mooresville, Indiana, Friends held a church supper on September 26, for the families of the church. Following a brief business session, a reception was held for H. Earl Cox and Pearl Cox, the new pastor and wife. Musical numbers were given by younger members, including a song of welcome from the children. Marguerite Fields and W. O. Mills spoke for the congregation in extending a welcome to which Earl Cox responded. A brief pledge service closed the pleasant evening which had been arranged by the social committee.

* * * *

N. Orwin Rush writes that having moved to Worcester, Massachusetts, fairly recently and having just become a member of Worcester Monthly Meeting on September 29, he is not too well acquainted with the reasons behind the recent decision of the Meeting to change from the pastoral to the unprogrammed type of Meeting. The first unprogrammed Sunday morning service was held October 13, at eleven o'clock, and appeared to be most worth while. As one member put it, all thirty-seven of those present seemed to be of one mind and many felt the real power of the Spirit which seemed to lift them into the Eternal, as it had not been experienced for a long time. Perhaps all Christians need more such opportunities as a group to commune in silence with the Spirit. Such experiences should go a long way toward holding this new Atomic World together.

* * * *

Twenty-nine members of Friendsville, Tenn., Missionary Union met at the parsonage on October 10, to celebrate their twenty-fifth anniversary. A candle light service was conducted in honor of the nine charter members, four of whom are living, and two still being members of this group. A history was reviewed from the time when Jefferson Ford came to the community in 1921, and inspired the forming of the local group which rapidly grew in numbers and in activities to the present. During the last year, gifts in money amounted to $621.81. Sewing has been carried on to meet needs in the Academy, Service Committee and CPS camps. The yearly Harvest Festival for the benefit of Friendsville Academy was inaugurated, resulting in many improvements in the school. Projects for the improvement of the meetinghouse have been carried out. In remembrance of those eighteen members who have passed on, a beautiful chrysanthemum was placed in a vase as the name was called. A devotional period, special music, and appropriate decorations all added to the spirit of the meeting. The group dedicated themselves to the task of rebuilding a weary and confused world, with the determination to live more unselfishly.

* * * *

Last August in Wilmington, Ohio, there was formed a Wilmington Committee for Famine Relief of fourteen members, made up of Catholics, a Jew and representatives of other denominations, with Friends giving the initiative. Homer Coppock met with the group at the first meeting and gave valuable help. Two letters were sent out; one, signed by the

ERRATUM

Mack and Amy Jones will serve as secretaries of Kingston Center in Jamaica under the joint sponsorship of the American Friends Board of Missions, the American Friends Service Committee and the Friends Service Council of London. Improvements on the New Providence, Iowa, meetinghouse amounted to $2,900.

Earn $5.00 and Serve a Good Cause

To the person writing the most acceptable advertisement of THE AMERICAN FRIEND incorporating the facts indicated below, we shall pay $5.00 in cash. The space for the ad will be the same as has been used for this display.

FACTS TO GUIDE THE AD WRITER

1—The ad should appeal to each subscriber of THE AMERICAN FRIEND to send the paper for the year 1947 as a Christmas gift to at least one friend or relative at the regular rate of $2.00.

2—As a token of appreciation for this cooperation a free copy of QUAKER MEDITATIONS, either No. II or No. III, will be sent to the donor.

3—An appropriate card, announcing the gift, will be mailed to the recipient before Christmas.

4—Each of the 70,000 members of The Five Years Meeting has a stake in THE AMERICAN FRIEND. It is their paper. To double the number of subscribers would multiply the usefulness of the paper and put it on a self-sustaining basis.

The ads which are to be submitted must be in the mail on or before November 9. They will be judged on the merit of content and layout.

Address: THE AMERICAN FRIEND
Circulation Manager
101 South 8th Street, Richmond, Indiana

chairman of the Merchants' Association, went to two hundred and fifty business and professional people; while four hundred and fifty letters were sent to organizations, clubs and individuals. Collecting booths were established in four places for two days, at the request of the merchants. Newspaper publicity was given. Donations were to be marked, indicating what agency the donor wished to use—Church Committee for Overseas Relief, The Service Committee, or C.A.R.E., etc. Special emphasis was placed on gifts for the purchasing of Ralston Relief Cereal—leaflets, posters, jars of cereal being on display. Contributions to date have amounted to $2,202.72. A wonderful spirit existed in the committee and there was the finest cooperation on the part of many groups and individuals throughout the city. In addition to the funds that were secured, there was great value in this united effort.

* * * *

A large audience listened to an interesting Rally and Promotion Day program given by the children of the Bible School, at East Whittier, September 29. Diplomas and Bibles were presented to the children. A Parker pen and pencil set was given as a prize for the best slogan contributed for the Bible School Building Fund campaign. The slogan selected was, "How about the Forty Thousand? Our Bible School sure does need housin'," submitted by Gwen Reece. Cash gifts from various departments toward the proposed new building amounted to more than thirteen hundred. "Together We Build" was a dialogue given by the puppets, written and given by the pastor's wife, Ethel Walker.

The missionary society held its September meeting in the church with Grace Clark of Montebello as speaker, her subject being, "Stewardship in the Lives of Women and its Importance in the Home." Several from our society attended an all-day missionary conference of California Yearly Meeting, held at the Whittier church on October 1. T. Eugene Coffin, superintendent of Youth for the Yearly Meeting, spoke at East Whittier on a recent Sunday evening. Tuesday evening, October 8, was Ladies Night at the brotherhood meeting. Richard M. Nixon, who was an East Whittier boy now running for Congress, was speaker. A pot-luck supper preceded the program.

* * * *

A home-coming was held at Cedar Creek, Iowa, Friends Meeting on October 13, observing the 105th anniversary of the Preparative Meeting and 91st for the Monthly Meeting. Charles Pearson, pastor, presided; while John McCracken, pastor of Salem Meeting, read the scripture and Richard R. Newby offered prayer. Cecil Hinshaw, president of William Penn College, gave an inspiring message on Hebrews 11 and 12:1-2. Special music and the roll call of pastors preceded a most interesting history of Friends and of Cedar Creek Monthly Meeting, given by Minnie B. Trueblood. Greetings were read from pastors unable to attend.

Lois Hallowell read the background for a pageant, comprising three scenes. Men and women attired in Quaker costume, sitting on either side of a partition re-enacted the history which was as follows: A Preparative Meeting was set up tenth month 28, 1841. Organization of the Monthly Meeting was then re-enacted before us. Stephen Hockett, presiding over the men's division, perfected the organization on tenth month 13, 1885, while Peninah Trueblood, serving as clerk of the women's group, organized that group on the same day. Ernest and Golda Frazer impersonated the two clerks. On seventh month 2, 1846, Charles Maxwell and Parmelia Mendenhall were united in marriage after the manner of Friends, the bride and groom representing them being a great granddaughter and a great great grandson. The Meeting was dismissed with the customary handshaking. Registration accounted for one hundred and sixty-three persons, although many more attended, with visitors from every point of the Quarterly Meeting and many from the Yearly Meeting. A bountiful dinner was provided.

ON THE HORIZON

Crimade, the organization of French Protestant youth, has rendered one of the most remarkable services in all Europe during the war years, giving Protestantism new standing in France.

* * * *

The National Fellowship of Brethren Churches donated a total of $914,365—or $54 per capita—to home missions and other benevolences last year, it was announced at the denomination's headquarters. Per capita given to foreign missions totalled $22.

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"Beer has come into its own and more people have an appetite for beer today since the war, because our recruits were furnished with plenty of beer." So says an advertisement of Charles S. Jacobowitz Company, Buffalo, New York, appearing in the *Brewers Bulletin*, June 13, 1946.

* * * *

The rural church in Wisconsin has held its own during the past decade despite the shift of population to urban centers, a survey of four hundred country churches has revealed. Five reporting denominations listed steady gains in membership for the period, although the total number of churches in rural areas declined. Attendance figures have risen, particularly during the war years, the survey showed.

* * * *

Lutheran Bishop Thorsten Bohlin, of Harnosand, north Sweden, has been named chairman of a special committee formed in Stockholm to study the question of ordaining women as ministers. The committee includes several women belonging to Swedish Lutheran and Free Church associations.

* * * *

When the Farmers Union Grain Terminal Association was asked to estimate the amount of wheat its members could supply to UNRRA, the first figure proposed was ten million bushels. Later the estimate was raised by GTA to fifteen million. Actually the northwestern farmers of the Grain Terminal Association hauled in 15,646,000 bushels of "mercy wheat," twenty per cent of the wheat gathered in the entire United States in this drive. The elevator crews worked night and day, unloading box-cars into ships and doing a job in weeks that might have taken months.

* * * *

A $100 yearly increase in the minimum salary for ministers of the United Church of Canada was voted at Montreal by the Church's General Council. Under the new minimum, married ministers will receive at least $1,800 with furnished parsonage, and single men will paid $1,600. In any case where such payment is not made by the pastoral charge, the presbytery will try to insure that the minimum is paid, failing which it will apply for the difference to the Board of Home Missions. In addition, when the use of a car is necessary, the cost of upkeep and travel will be paid by the pastoral charge.

* * * *

The Federal Council of Churches was called upon by delegates attending the National Conference of Young Churchmen to consider the possibility of setting up national staff leadership for younger churchmen. Departing from the usual procedure of adopting resolutions, the delegates instead passed a series of "commitments" in which they pledged personal action to achieve Christian goals. Church leaders agreed that this method was unique in church annals. Instead of pointing up areas for church action, as is common in resolutions, the commitment approach places the burden of action on the delegates themselves rather than on the church.

The delegates, most of them under thirty, pledged to make a "determined effort to bring the teaching of religion into the curriculum of the public schools." They also committed themselves to the removal of race discrimination from the home, to "take the lead as young churchmen in the formation of interracial com-

munity councils, and to seek the equalization of educational opportunity for all races, though not necessarily through the immediate removal of segregation."

* * * *

Scenes of religious fervor reminiscent of the revival conducted in Belfast in 1892 by the noted American evangelist, Dwight L. Moody, are taking place at Belfast, Ireland, at overflow "Christian Challenge" meetings sponsored by the Irish Evangelization Society.

The meetings are being held in King's Hall, Balmoral, four miles from the center of the Northern Ireland capital. The hall, which was converted into an airplane factory during the war, and accommodates six thousand persons, is being taxed to capacity for night sessions, while midday services are being attended by only slightly smaller congregations. The revival campaign opened with a procession of two thousand young people, who walked the four miles from the city to Balmoral. University students and other youthful participants have spoken at the meetings, as well as doctors, nurses, and professional men.

* * * *

Plans are being considered for bringing groups of young American church people to Germany to work with young Germans on manual projects such as reconstruction, Hayes Beall, director of youth activities in the education and religious affairs branch for military government in the American zone, revealed. Beall, who was president of the National Council of Methodist Youth from 1934 to 1937, conferred on the plans with Dr. Stewart Herman, Jr., liaison man, of the World Council of Churches for Germany, and assistant director of the reconstruction department. The German churches have indicated approval of such a plan and will be contacted to propose suitable projects, similar to those conducted by church "work camps" in the States, he said. Beall disclosed that the small but active group of German Quakers in Frankfurt has already invited British and American Friends to join them in building a community service center.

* * * *

The mere facts about Christianity are unknown to countless millions in the British Isles, while the significance of the religion is overlooked by millions who have grasped its forms, Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, told eight hundred persons gathered at a dinner in Washington, D. C., to honor him before his return to England.

"We do not look for any great movement back to religion in this generation," he said frankly. "But there's a great interest in religion which is puzzling and yet challenging. Men, while interested, seem to have lost almost the power to commit themselves to a positive faith. Intellectual leaders have moved from materialism into a sense of the divine, and some of them have embraced the faith itself."

Dr. Fisher made no effort to point to a solution of the problems facing organized religion, but he did make clear that, in his judgment, the church ought to work with the state to resolve one of mankind's most pressing problems—that of attaining a "just and proper social order, while making it possible for individuals to retain all their essential freedoms of liberty, thought and speech."

"The world's unsolved problem today is how it can reconcile the freedom of the individual with a proper social order in which all the citizens can share the amenities of civilization," he asserted.

Religious News Service

WHO IS TO SAY WHO MAY SPEAK

One hundred and fifty special deputies blocked all roads into Laconia, Iowa, and refused to allow a group of thirty-five car-loads of Jehovah's Witnesses to enter and hold a religious meeting. Sheriff Lewis Johnson said the Witnesses were "turned back peaceably at the edge of the town" after he had enlisted the aid of law-enforcement officers of three neighboring counties and commissioned the special deputies.

The "blockade" followed a similar attempt to hold a meeting a week earlier which wound up in a melee in the public park when a group of war veterans halted the gathering. Some thirty persons suffered minor injuries in the fracas. As a result, Mayor Lo Goode announced he and Sheriff Johnson had agreed that visitors should be kept out of the town, and even a scheduled ball game was canceled. Mayor Goode said permission was denied the Witnesses to enter Laconia "to avoid violence" because the opposition group disagreed sharply with some of their views.

Charles Sellers, of Des Moines, a Witness spokesman, said the group may bring legal action "to protect our God-given rights and our Constitutional rights."

OPENING IN WASHINGTON MEETING

WANTED — By Friends Meeting in Washington, D. C., a young Friend to become office secretary. Must know typing and shorthand. Would be assistant to Meeting's Executive Secretary and work closely with staffs of Friends Committee on National Legislation and American Friends Service Committee Washington Workroom, whose offices also are in meetinghouse. Annual salary, $1,800 to $2,100 depending upon qualifications. Apply to ALLEN J. WHITE, 2111 Florida Avenue N. W., Washington 8, D. C.

YOUTH PROTESTS

The following resolutions were passed by the Board of Directors of the International Luther League meeting in Minneapolis.

First, we vigorously oppose the legalized liquor traffic which is sweeping an ever greater number of American youth into a stream of drunkeness, immorality, and crime.

Second, we vigorously protest the treacherous and misleading liquor advertising which is directed primarily at the youth of America, presenting the use of liquor as desirable and unharmful.

Third, we call upon the Christian youth of our land to take a firm stand, out of faith in Christ and love for His righteousness, against the liquor traffic and the rising tide of intemperance.

Fourth, we extend the support of the young people we represent to the law enforcing agencies of our various communities to combat and correct the existing conditions.

Fifth, we urge the support by our Christian young people of the many temperance organizations which are at work in our communities to conquer this liquor menace and to foster law enforcement and sobriety.

"Righteousness exalteth a nation, but sin is a reproach to any people."

SUNDAY SCHOOL LESSON

(Continued from page 422)

who were known to be down and out, while at the same time we forget the respectable men and women whose hearts have been changed by the same spirit even though the outward change is not so much in evidence. There is occasion to rejoice in a universal gospel for a universal need.

Questions:

1. Do all people need transforming?
2. In what period of life does a rebirth or transformation come most naturally?
3. Can children be brought up in such a way that no transformation is necessary?
4. Are transforming experiences sudden or gradual or do they differ with different temperaments?

P. M. T.

Position open to a young man with farm experience to oversee a working force in a nursery in Virginia. A salary of $1800 and a house is provided. Anyone interested write to the Rural Life Association, Quaker Hill, Route 28, Richmond, Indiana.

BIRTHS

NORMAN — To Marvin and Marilyn Macy Norman of Lynnville, Iowa, a daughter, Beverly Joyce, on September 18.

MARRIAGES

HARLEY-MCCRACKEN — Margaret McCracken, daughter of Mr. and Mrs. Sumner McCracken, to Bruce Harley, son of Mr. and Mrs. Howard Harley of Oskaloosa, Iowa, on August 18, in the Friends church at Woolson, with Martha Harris and Herschell Mendenhall officiating.

WILKES-HASS — Faith Pauline Hass, daughter of Mr. and Mrs. Rudolph G. Hass of LaHabra Heights, La Habra, California, to Paul Edward Wilkes of Pasadena, California, on September 28, at East Whittier Friends Meeting, with Harold E. Walker, minister.

DEATHS

DAWSON — Edith Edinger Dawson on June 8, suddenly at her home in Des Moines. She had served as an elder in the Des Moines Meeting. She is survived by a daughter, Mildred Johnson, of Des Moines; a son, Marlin Dawson, a ministerial student at Hartford Theological Seminary; her mother, Bertha Edinger; and a granddaughter, Carol Jo Johnson. James Furbay conducted services.

HOOPES—Lillie G. Hoopes at Muscatine, Iowa, on September 15, aged eighty-four years. She was a birthright Friend, the daughter of Joshua and Maria Pinkham Hoopes. She had served as clerk, elder, overseer, and trustee in the Bloomington Meeting. There were no immediate survivors. Services were conducted at the meetinghouse by Guilford B. Street, assisted by George B. Evans, burial being made at Bloomington cemetery.

JOHNSON — Pullman Barkley Johnson, son of Barkley and Jane Goodnow Johnson, on September 20, aged seventy-two years, near Rubio, Iowa. In his [illegible] he united with Pleasant Plains Meeting, later becoming a charter member of Rubio Friends. He was united in marriage with Margaret Morgan. Besides the wife, he is survived by six children, Flossie Robinson of Moravia, California; Ferne Butler of Detroit, Michigan; Retha Gripp of Omaha, Nebraska; Lylbern of Pasadena, California; Omer of Charles City; Elwood of Corydon; eleven grandchildren and two great-grandchildren; a sister and four brothers.

MILLWARD—Alberta Weymouth Millward on September 16, at Portland, Maine. She was a native of Hollis, Maine, being born in 1890. She was united with William B. Millward. When Forest Avenue Friends Meeting was revived, the Millward family became identified with it. She served the Meeting as clerk of Ministry and Oversight, and superintendent of the Sunday School, as well as being active in the Yearly Meeting and in giving leadership to work with girls at Camp Friendly.

REECE — Waldo H. Reece, son of Elkanah and Rachel Hobson Reece, on August 1, at Oskaloosa, Iowa, aged sixty-six years. He graduated from Whittier Academy, Whittier, California, and attended William Penn College. He was united in marriage with Inez Latson who preceded him in death. After some years spent in teaching, he began pastoral work, being recorded a minister in Iowa Yearly Meeting, where he held pastorates at Greenville, Arnolds Park, Lynnville, Earlham and also at the community church at Urbandale. In later years he became concerned in the ministry of religious writing. He is survived by a daughter and three sons—Mildred Clampitt and Bernard N. Reece of New Providence; Vernon K. Reece of Longmont, Colorado, and Maynard F. Reece of Des Moines.

ROBERTS—Lou Shultz Roberts on July 9, at Santa Ana, California. She was the widow of Clyde E. Roberts, missionary in Mexico for many years. She is survived by Carolyn Roberts Merrill and Clinton Roberts.

WILCOXON — Thomas O. Wilcoxon on September 15, at Stafford, Kansas. He united with Friends in 1906, at Little Blue River Meeting, Indiana, and for a number of years served in several Quarterly Meetings as evangelist. He has served as pastor in Ohio, Western, Indiana, and Kansas Yearly Meetings. At the time of his death he was serving Stafford Monthly Meeting in Haviland Quarterly Meeting. Surviving are the widow, Edyth McGuire Wilcoxon; a daughter, Nancye; a sister, Pearl Reece; and three brothers, David, Frank and Richard, all of Gwynneville, Indiana.

HOUSEKEEPER WANTED

By Friends' family in Richmond, Indiana. General housework and partial care of small child. Write Box "C" THE AMERICAN FRIEND.

Light duties wanted by a retired practical nurse in a home near Indianapolis. Address Nettie Jackson Morgan, Indianapolis, 3, phone Ga. 3343.

OPPORTUNITY FOR SERVICE

Secretary urgently needed in office of Friends international organization in Philadelphia—person with Friends' background and stenographic skills. Write Friends World Committee, 20 South 12th Street, Philadelphia, 7, Pa.

THE FORGOTTEN PEOPLE

In the British and American zones of Germany are all that remain of about 200,000 Latvians who, fleeing from the Russian advance, crossed Poland into Germany. They live in "Displaced Persons Camps." In the Esslingen Camp alone there are 1,000 children of school age who need shoes and clothing. Friends may help by sending clothing and food parcels to

RUDOLFS EICENS
Latvian D.P. Center 613
Esslingen A/N
R.P. No. 14 UNRRA Team 208
American Zone, Germany

In the near future books and magazines will be mailable. There is need for business and technical books and magazines in English. Friends are asked to collect such and hold for later advertisements telling where they may be sent.

(This advertisement paid for by a member of Detroit Friends Meeting)

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JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pa.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month, George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evansten Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a. m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a. m., Church School 9:45 a. m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue, Phone G1. 5686.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a. m.; Meeting for Worship at 11 a. m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday from 6 to 8:30 p. m. in the new Fellowship House at 1462 Independence Avenue, Telephone HA 8328. Visiting friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11 a. m.; Evening Worship, 7:30 p. m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 a. m. Mid-week meeting Wednesday, 7:45 p. m. Everett W. Chapman minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a. m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone P1. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 6 through April, each Sunday at 11:00 A. M. All are welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a. m. Worship services, 11:00 a. m.; 7:30 p. m.; Christian Endeavor, 6:30 p. m. Charles A. Lampman, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

PORTLAND, OREGON

Second (Lents) Friends Church, 5808 S. E. 91st Ave., at Foster Road, Portland 6, Oregon, morning worship 11:00, evening worship 7:30, Bible School 9:45, Christian Endeavor 6:30, Carl D. Byrd, pastor, 5728 S. E. 91st Ave., Portland 6, Oregon, Phone SUnset 1005.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for worship First-day at 11 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia Street and Washington Avenue. Unprogrammed Meeting, 8:30 a. m.; Church School, 9:30 a. m.; Morning Worship, 10:30 a. m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia Street. Phone 43-467.

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